Lecture,

Delivered at Enfield, Ct. at a Muting of Adventists.
and Believers.

Contents and Digest of the Subject

Sec. II.

Preliminary Observations.

1st. The natural man tho inspired from above, never rightly apprehended God, his works, his promises, or Prophecies. p. 1st.

2. Tho' in his self-conceit, he has affected to have, in a great degree, a knowledge of the same. page 1. & 2. par 2.

3. Which has been prostrated by the work of God, when it came to pass. p. 3.

4. Mankind still unwilling to be taught of God, in the line he has appointed. p. 2. par 4.

5. The work of God, in future always a mystery to the natural man. (p. 3. par 6.

6. Because he still looks for natural things.

7. God, and the things of God, known only by revelation thro' his spirit; not by the old scriptures. p. 3. par 4.

8. The mystery of God to be finished, in the Second Appearing of Christ. p. 3. par 6.

9. Revelation, the Rock upon which all must build. p. 3, par 8,
10. Christ, to appear like a thief in the night. p. 3, par 7.
11. All exorted to love that Appearing. Yet, p. 3, par 9.
12. A woe pronounced upon all who desire the day of the Lord to come, according to their natural sense and understanding p. 4. par 10,
13. Because to such, it will be a day of darkness &c. For p 4. par 10,
14. None shall see the Lord, without holiness, nor discern him, without spiritual sight. p 4. par 11.
15. Therefore, the day of the Lord, a day of increasing misery to the carnal mind, and natural man. p 4. par 12.
16. For it will bring a consuming fire upon the old natural man, with all his idol-Gods and goods- together with his selfish propensites. p. 5, par 13,
17. And the fashion of this world passeth away &c. p. 17. par 18.
18. The day of the Lord still despised when it doth come, because of its insignificance to the natural eye, and being a day of small things. p.p. 9 & 10. par 23,

Section III

Of the Second Appearing of Christ.

Part 1st

Of a Right Knowledge of God.

The Order of Male and Female in Deity.

1st From the false notions of God, in Babylon, have proceeded-

1. ~~have proceeded~~ the doctrines of Devils. — Trinity. &c. &c. &c. p. 11 par 2
2. The order of Deity known, or revealed by the things in the visible creation. p.p. 12. & 13. par 4. & 5.
3. This order, not three males, united, but Male and Female. p. 13, p. 5.
4. God, the Father, and Wisdom, the Mother of all created things. p. 13, par 6.

Part Second.

Of Christ the Son of God.

1. Adam, the First, — made a living soul. p. 15. par 1st
2. Adam the 2nd (or Christ) not Jesus, made a quickening spirit. i. b.
3. The first Adam, of the earth, earthy. i. b.
4. The second Adam, the Lord from Heaven. i. b.
5. The first Adam, figure of him who was to come, made Male and Female, — yet both called by one name — Adam. i. b.
6. Of course, the second Adam (Christ) Male and Female and both called Christ. p. 15. par 2.
7. All the figures in the creation of the first ~~Adam~~, answered to, in the first and second Appearing of Christ. p. 16. par 1.
8. The Apostles taught two principles in Christ, — viz — The power of God, and the Wisdom of God. — Correspondent to the Order of Deity — Male and Female. p. 16. par 5. —
9. The Mosaic Law, a type and Shadow, of good things to come. i. b.
10. Christ in his first, and second Appearing, the grand Antitype of the Law. p. 17. par 1.

11. In Christ, two natures met, in one visible, human form. p. 17, par 7.
12. Which were first the seed of God, (pure and holy) and the seed of Abraham, (fallen nature) i.b.
13. Which are recognized by the different names, — Of 1st Christ, the Redeemer, and 2nd Jesus, the Redeemed — these, united, make Jesus Christ i.b.
14 Abraham and Melchizedek, prefigured Jesus, and Christ. p. 17, par 8.
15. A Prophet, like Moses, of their brethren to come. i.b.
16. A natural and Spiritual body, and birth. p. 18. par 9.
17. The soul of the 1st Adam, the spiritual body of the 2nd Adam, who was a quickening spirit, (the true Christ, the Son of God.) p. 18, par 10.
18. All of the Apostles doctrine, hangs upon the distinction between the natural and spiritual body. p. 19. par 12.
19 The natural and spiritual body of Jesus, was after the order of the first Adam, the seed of Abraham (or promise) made under the Law, like his brethren. pp. 19, 20. par 14.

Part 3,

Of the Preexistence of Christ (not Jesus.)

1. Jews, the head of nations; Judah of, Israel; Jesus of Judah. par 4 p. 21,
2. When man fell, a restoration promised. — The Woman's seed, to bruise the Serpent's head. p. 21 — par 1 —
3. Jesus, first of the human race redeemed, not first raised from the dead, in a natural sense. p. 22. par 7.

4. Born in the line of promise, in a miraculous manner therefore, of the race of Adam, strictly speaking. p. 23, par 8.

5. A chain of miraculous births in the line of promise, each in succession, increasing in all the perfections of humanity, from Adam, to Christ. p. 23.

6. The two characters, - A Redeemer and Redeemed, - both necessary, to the work of redemption. p. 30. par 33 & 34.

7. Both these characters we have, but not confounded together (par 35 p. 30

8. Which confounding is the source of all the mystical doctrines, which have arisen concerning the Christ, and held mankind in ignorance. i. 6.

9. Even the Scriptures do not make it plain. p. 31. par 36.

10. Because the true order of Deity, not yet revealed to the Prophets, nor even the disciples of Christ. i. 6.

11. Therefore, the distinction between Jesus and Christ not maintained in Scripture. i. 6.

p. 33.

12th The Scriptures supporting the doctrine paralelled with inferences.

2. Creation ascribed to Christ (not Jesus.) p 34. par 32.

3. He, himself, the beginning of creation, the first born of God. p 34. par 4.

4. The beginning of the works of God, was a Son, the heir of all things. p. 35. par 50.

5. Which thing, the law of the first born was a shadow of. p. 35. par 56.

6. Of the distinction between Jesus the Son of Man, and Christ, the Son of God. p 36. par 59.

7. Christ (not Jesus) the express image of God, both as to being Male and Female, and the person of the invisible God, - A pure Spiritual being. p. 36. par 61.

8. Christ's mission, not only to redeem man, but to beget in him a new and spiritual nature, into which he should ultimately be born. p 37. par 66.

9. A series of elements within elements, in creation; as the soul within the body, and the spirit within the soul - Earth, or the animal body, the grossest, & end of creation p 37. par 68.

10. The Dove which descended, and lit upon Jesus, was the Christ, the Son of God, - which had a pre-existence. p. 48. par 91.

11. Christ (not Jesus) that ascended, was the same that descended. p. 48. 93.

Part 4th

Of Christ in the Order of Male & Female combined;

Answering to the Type of the First Adam.

1. Christ, hath the Bride already with him, or in him, in the 1st Advent. p. 49. par 1st

2. Which had to be taken from him, and, in the 2nd Advent, enter that spiritual body, or soul, found prepared to receive it. p. 50. par 4.

3. Which was the soul of the person of Ann Lee. p. 50, par 4.
4. Christ's own testimony of his pre-existence. p. 51.
5. For which, the Jews accused him of blasphemy. i. b.
6. Pre-existence of Christ, further proved by revelation. p. 52, par 9.
7. The work which Christ took up his abode in Jesus to do, was, to redeem one soul of Adam's fallen race, as a Captain and pattern for all the rest. p. 53. 11.
8. If Jesus alone, constituted the 2nd Adam, where was the 2nd Eve? (par 14 p. 54
9. So calculating, we have no second Appearing. i. b.
10. But, on the principle that Christ, the Lord, united with Jesus, the Man, was the second Adam, we have the second Eve, according to the type. p. 54. par 15.

Part 5th.

Of the Types and Figures of the Law,

Compared with the Gospel.

1st The Law not ministered directly of God, but thro' a mediator. (par 2, p. 55.
2. That mediator was Christ; who was an appointed mediator between God and Man, from the very beginning. p. 55. par 3.
3. The Angels who ministered the Law to Moses, sent and inspired by Christ. p. 56.
4. The spiritual Rock, which followed the children of Israel was Christ. Joshua, signifies Jesus, – here a union of Christ and Jesus. p. 56.

6. Unreasonable to suppose as the Jews did, that God would speak direct to man then, but two thousand years after, must have a Mediator. p. 56. par 4.

7. The Two tables of stone, prefigured the two dispensations of male & female, in Christ. p. 57. par 10.

8. The breaking of the two tables, showed the breaking of the first gospel Testimony. p 58. par 12.

9. The Second Tables represented the second Appearing of Christ. p 58. par 14.

10. The Tabernacle, a figure of Jesus, and Ann Lee. p. 59. par 17.

11. The Two Cherubims, that hovered over the mercy-seat, were yet plainer figures of the Male and Female Christ. p. 60. par 20.

12. The Tabernacle contained all the gospel Antitypes, together with the Throne of God. p 62. par 28.

Part 5th

The Prophecies,

Referring to the coming of Christ in the Female.

1st Of the Queen, spoken of by King David, her work of preparation &c. p. 64. par 1st

2nd Of the Branch spoken of by Jeremiah, which prefigured the 2nd Appearing. p. 66. par 9.

3. "A New thing in the Earth, A woman shall compass a man". p 67. par 14

4. The Rod was Christ in Jesus, the Branch, was Christ in Ann Lee. p. 67. par 16

5th The Two Temples, a figure of the first and Second Appearing of Christ. (p. 68. par 16, p. 69. par 1)

6. The desire of all nations, was that Christ should come in the female order of creation. p. 69. par 19.

p. 71. par 24.

7. The order of the work in the 1st Appearing, was a kind of first fruits
8. The order of the work of the 2nd Appearing, was perfect, a full dedication to God. p. 72. par 26.
9. The Second Temple built by Joshua, (Jesus), and Zerubbabel, the type of the Branch, p. 72. par 27.
10. Which prefigured Jesus, and Ann Lee.
11. The crowns spoken of by Zachariah, was to be put upon Joshua (Jesus) and his glory the Branch, (Zerubbabel) in the figure, (Ann Lee, in substance) p. 76. par 39.
12. The two Olive Trees, and two Olive Branches, one and the same thing, which are the two Anointed Ones, (Jesus and Ann Lee. p. 77. par 40
13. The Two Golden Pipes, represent the line of succession of Christ, in the Order of Male and Female, in the visible head, of the Church, or Body of Christ. p. 77. par 42.
14. No Antitypes, to the foregoing Types to be found in the Antichristian world; that is, the professed Christian world. p. 78. par 44.
15. The passing of Jordan, (Judgment) before entering the promised land, prefigured the work of judgment, in confessing sin, before inheriting salvation. p. 79. par 45.
16. The work of driving out the old inhabitants of Canaan, commenced by Joshua, and completed by Deborah, - A figure of the work of purification commenced by Christ, in Jesus, and completed by Christ in Ann Lee. p. 79 par 46.

17. Jesus came to redeem his people from their sins, the old inhabitants of the land. p. 79. par 49.

18. He set them an example, as Joshua did Israel. i. b.

19. All Israel brot into captivity to the old inhabitants of the land by sparing Agag &c. i. b.

20. Which prefigures the captivity of profesed Christians by lust, pride, selfishness &c. (the old inhabitants of the soul,) i. b.

21. They ceased in the Churches, to serve God, until (Ann Lee) arose a Mother in Israel, prefigured by Deborah. p. 80. par 48.

22. We have the Son, Bride, and servants (or preachers) & their flocks. (p. 80. par 49)

23. Therefore, the controversy of disbelievers, with the Bible, not with Believers. (p. 80. par 50)

24. The Throne of the glory of the Second Adam, was the Second Eve. (p. 80. par 51)

25. Who was not manifested until the Woman was taken from Christ's body. p. 81. par 52.

26. The Bride, an identical, distinct object, or person, not the virgins strictly speaking. p. 83. par 59.

27. The marriage of the Lamb took place, at the Second Coming of Christ.

28. Conclusion.

Lecture, in Substance.

Delivered at Enfield, Conn.t February 22.nd 1847.

On the Second Coming of Christ, in the Female.

To a Company of Adventists,

At a Conference, between them and Believers.

What gave rise to it, was an assertion on their part, that there was no scripture to justify such an idea.

Section II.d

Preliminary Observations.

1. In what age of the world was it, that man formed correct ideas of the time and manner, of the fulfillment of the promises and prophecies of God, thro his prophets, previous to their accomplishment? Did the Antediluvians understand Noah? Did Israel comprehend her prophets, when speaking of the Messiah?

2. Even the prophets did not understand themselves!! Yet her learned Rabbins, thought by diligent searching, to find out the Most High, and his ways; and would profess to

But

describe the Shilo, and the nature of his kingdom. And when he did come, how was the wisdom of the wise confounded, and the understanding of the prudent brought to nought, in respect to the person of the promise.

3. And, until the day of pentecost, none were more disappointed than the Apostles, who were appointed to instruct mankind in those things which they vainly expected to need no teaching about.

4. Even so in this day, mankind do not look to be taught Christ in his second Appearing, for they say, "Every eye shall see him &c". But Paul says - 1st Cor. II. v. 7th "We speak the wisdom of God, in a mystery, even the hidden wisdom which God ordained before the world, unto our glory." 8. "Which none of the princes of this world knew". 10. "But God hath revealed (these things) unto us by his spirit" (not by the old scriptures) "for the spirit revealeth all things, even the deep things of God". "For what man knoweth the things of a man, but the spirit of man, which is in him? So the things of God, knoweth no man, but the Spirit of God."

5. Here is the reason that man by his own spirit, however learned he may be, remains ignorant of the things

of God. (1st) "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them; because they are spiritually discerned."

6. Yet the mystery of God was not to be finished by the Apostles, in that day; they were taught to look for another appearing of Christ, to perfect that which was then "in part."

And one of them finally declared, (Rev. 10. v. 7.) That "in the days of the voice of the seventh Angel, when he should begin to sound, the mystery of God should be finished."

7. If a mystery, it must be revealed,— Hence, as it was only by revelation, that Christ was known in his first Appearing, so would it be only by the same means, that he would be known in his second Appearing.

Christ would come as a cautious thief, in the night; and the natural man see him not, because looking for him in the wrong way, and place. (see Rev. 16. v. 15.) (quote)

8. Therefore the Rock upon which all must build, is Revelation, and not the scriptures alone; that is, the foundation of the Church of Christ, and the gates of Hell cannot prevail against it.

9. A thief, will not only seek to enter a house in the night,

in some way that the inhabitants will not see him enter, but also to hide himself from them, after he is in, as long as he can, knowing that they will prosecute him. So should Christ come; and all are exorted to "watch and pray; looking for, and hasting unto, the coming of the day of God" (II. Peter. iii. v. 12.)

10. Notwithstanding this, the Lord by the Prophet Amos, (c. 5th. v. 18.) pronounces a "Woe unto you that desire the day of the Lord"!! Why so,? Because, "to what end is it for you? The day of the Lord shall be darkness and not light." (v. 20.) "Shall not the day of the Lord be darkness and not light? Even very dark, and no brightness in it"?

11. Does not this describe, and refer to the "natural man," looking for something bright according to his natural vision, in "the day of the Lord," and when it comes, being spiritual, it proves invisible, dark, "very dark," and "very foolish"; being only spiritually discerned". as "Without holiness, no man shall see the Lord". It is therefore, not every natural eye, but every spiritual eye that shall see him.

12. He is also looking for something pleasing to his natural

sense; induced by the misery which he experiences as a natural man, "in the day of the Lord" (Witness the Jews, and our friends the Adventists.) For, when it comes, lo! "It is as if a man did flee from a lion, and a bear met him; or went into a house, and leaned his hand upon the wall, and a serpent bit him". (Amos 5.19) "He hath no form, nor comliness, and when we shall see him, there is no beauty that we should desire him". (Isa. 53. v. 2.)

13. He finds that he has only fled from the scorching heat of Christ's first testimony against a fallen nature, where many permissions and indulgences were granted to carnal man, (the work of crucifixion being only "in part," and the waters of life only to the loins) into the blazing fire of truth, which Christ kindleth in that day, but which has lain smothered, until his second and last manifestation, for the full destruction of the man of sin, and which allows of "no provision for the flesh to fulfill the lust thereof," "but crucifies the old, (natural) man, with all his affections and lusts." "And every passion of fallen man will be burnt up in this day," by that fire which is in Zion, and which now heats the furnace which is in Jerusalem. (See Isa. 31.st v. 9.)

"Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up". Mal. iv. v. 1st

14. For the day of the Lord of hosts shall be upon every one that is proud, and lofty; and upon every one that is lifted up; and he shall be brought low." Isa. ii. v 12. And verse 11th "The lofty looks of man shall be humbled, and the haughtiness of man, shall be bowed down" (v. 14) "And upon all the high mountains, and upon all the hills that are lifted up". (v. 15.) And upon every high tower, and upon every fenced wall." (11) "And the Lord alone shall be exalted in that day."

15. What does all this mean? Why should the day of the Lord effect all this; if it is not according to the "kind of first fruits" exhibited in Christ's first Advent? Equality began to be established among individuals, "One is your Master, even Christ; and all ye are brethren". Matt. 23: 8th "He that is greatest among you, shall be your servant." verses 11. & 12. "And whosoever shall exalt himself, shall be abased; and he that humbleth himself, shall be exalted"

16. In this way, "the day of the Lord is upon the proud",

and the high mountains, (or systems of men) must yield to "all things in common, no man saying of ally bit that he possesseth, that it is his own". (see Acts 4th. 32nd.) And thus the idols, (What are they?) he will utterly abolish.

17. "Their land is full of idols; they worship the work of their own hands; their clothes, their houses, their gold and silver, (dollars and cents) but in that day, a man shall cast his idols of silver, and his idols of gold, which they made, each one for himself, to worship, to the moles and to the bats." (Isa. ii. v. 20.) And this is to be, when the Lord "ariseth to shake terribly the earth", and when (they) will consecrate their gain unto the Lord, and their substance to the Lord of the whole earth." (Mic 4th. v. 13.)

18. This is the day, of the Lord, wherein "they that have wives, shall be as those that have none; them that buy, as tho they possessed not, and those who use this world, as not abusing it;" because, (in that day) "The fasions of this world" (of every one labouring for self, to feed and pamper the old man, and gratify all his lusts, of the flesh and mind) pass eth away." A very great woe to all who are looking for it in a natural sense. (See Cor. 7th. 29. 30. 31.) From all of which premises, I hope it will be plain to our Friends, why,

and in what too, the work of God is a mystery, — and also, why "the day of the Lord is a "woe," to those who desire it". And why those "invited to the marriage, would not come". (Matt. 22. 8.)

19. Who have desired that day more than the Millerites, (so called) yet who are more blind than many of them are, and cannot see it, now it has come. As says Paul "If our gospel be hid, it is hid to them that are lost" (II Cor. 4. v. 3) — To the natural man, who is looking for the "kingdom to come with observation", or outward show (Luke xx ii. 20) when Christ expressly declares that the "kingdom of God is within", or in the midst of his disciples. Thus, the true position of our Advent Friends is marked out, by the spirit of prophecy.

20. Believers, are the only people in the world, who, from the beginning, have been uniformly friendly to those engaged in the late great advent movement, and yet have remained wholly unturned by it. They have from the first recognized in it, the spirit of God moving (or brooding) upon the face of the waters, (nations) to prepare a people for his kingdom, which is already set up —

21. But, let it be particularly noticed that Miller, utterly disclaims any gifts of prophecy, or spirit of

Revelation; claiming, only, as a natural man, to believe, (in common with all the great antichristian world) in the litteral, natural coming of the Lord; and, that by calculation (not revelation) he thought that the time would be up in 1843; and others had the same means of judging which he had; that is the Bible.

22. Time therefore, is the only thing between the Adventists, and their opposers (which ought to have made the latter, far more charitable than they have been,) and that being past, they, the Adventists, are fast leavening back, to the weak and beggerly elements of the world, from whence they arose to meet the Bridegroom; and it being in the night, and not having oil, (spirit) in their lamps, to make spiritual light, they could not see him. "The things of God, knoweth no man, but the Spirit of God." I Cor. ii. v. 11th

23. Now, because he came not in the way that they looked for him, they will not "come to the marriage," (as a body) and when shown the kingdom, "they make light of it;" it is not great enough! nor glorious enough!! It is even too much like a "grain of mustard seed," "like a little leaven," or a "stone that has to become a great mountain and fill the whole earth," instead of being so, and doing it at once. (see Dan. ii. v. 10.)

As they expected it; They "despise the day of small things" (Zac. IV. 10) And one is going his way again to his farm, and another to his merchandize; all, all wish at least, to be excused! One goes to try his oxen, another to see his new house, and the rest have married wives, or something else, and cannot come!! So in this our day is the kingdom of heaven treated, by the natural sensual man, whatever his sect or profession may be, just as Christ predicted.

24. With these remarks before us, I am prepared to proceed to the main subject of our discourse, The Second Appearing of Christ in the Female; and to see how far the general tenure of scripture supports such a principle.

11.

Section II.

Of the Second Appearing of Christ in the Female

For the sake of perspicuity, we shall divide this subject into six parts.

Part First.

Of a Right Knowledge of God.

The Order of Male and Female in Deity &c.

1. If a man is about to build a house, he must first lay a foundation, and so with a system; and as God is the primary source of all truth, a just conception of God, (according to its capacity) prepares the mind for its reception, and especially of religious truth; so we will first speak of Him; as an error (in the understanding) here, will run thro the system.

2. From the false notions of God in Babylon, have proceeded all "the doctrines of Devils," which have "seared the consciences" of professed Christians, so that it has been computed, that they have tormented and destroyed the

bodies of fifty millions of their fellow creatures, and fellow Christians, for the good of their souls; (or rather for the gratification of their own hellish passions) and this, in the name of God, and his Christ. Nor can it be claimed, that the delusion is past, and the error wholly corrected. How much better the subjects of Antichrist's kingdom are in this day, let their Christian wars, and particularly, frequent persecutions of eachother, and of weaker sects in answer. (see the Mormons) for example.

3. From a notion of a Trinity in Deity, proceedes the doctrine of Atonement, or vicarious sacrifice of God, to God, — of a heaven above the fixed stars — election and reprobation — an instantaneous new birth, without any previous begetting — good creating evil — faith without works, trusting in the merits of another &c. &c. as from their root.

4. But in Rom. 1st v. 20. we are informed by inspiration, and by what professed Christians call the word of God, "That the invisible things of Him from the creation of the world, are clearly seen, being understood by the things which are made, even his Eternal power, and Godhead"; so that we are without excuse for holding

to so monstrous an idea of Deity, as to suppose him to be three males; seeing we are given so plain a position, as that our knowledge of the God-head, must be derived from the works of the God-head; here is a tangable data, to reason from, by which, we may clearly determine what constitutes the God-head. — The things made, represent it.

5. What order, then, is the most plainly exhibited in all the creation of God? A Trinity? Three males united? I never saw such a monster, and never desire to. But male and female I have seen, and all of you can see in every work and order of this vast creation; begining with the lowest form of vegetation, and rising thro fish and fowl, and beast; up to man, the head and lord, where these two principles are the most perfectly developed, agreeably to (Gen. 1st v. 26.) when "God said, let us make man in our image, after our likeness, so God created man in his own image, in the image of God, created he him, male and female, created he them". "Our image", means more than one, but not necessarily three or four, or ten.

6. And by the man being male and female, it is not only demonstrated that it means two, but that these two

are male and female. Here then, is the order of the God head, clearly seen, being understood by the things which he has made, but chiefly, Man, as the head.

7. And thus (in Prov. 8th. v. 10.) Wisdom says to man, "Receive my instruction, and not silver and knowledge, rather than choice gold" (verses 22, to 30.) "The Lord possessed me in the begining of his way, before his works of old." "I was set up from everlasting, from the begining, or ever the earth was. When he prepared the heavens I was there; when he set a compass upon the face of the deep; when he established the clouds above; when he strengthened the foundations of the deep; when he gave the sea his decree that the waters should not pass his commandment; when he appointed the foundations of the earth, there was I by him, as one brought up with him; and I was daily his delight, rejoicing always before him."

8. "All they that hate me love death." Here then, is wisdom, the Mother of all the works of God; who is from everlasting, and before all created things. These are our first premises — a right knowledge of God, and if we proceed logically we must come out right.

Part Second.

Of Christ the Son of God. (not Jesus.)

1. In 1st Cor. XV. v. 45th it is said, the "First Man, Adam, was made a living soul," the second (Adam) (Christ) "a quickening spirit." The first man, was of the earth, earthy; the second man, is the Lord from Heaven". The first Adam, we have seen, was created in the image of God, male and female; and in Rom. V. v. 14. he is declared to be "The figure of him who was to come", (Christ) and in Gen. V. v. 1st we can see what that figure was. "This is the Book of the generations of Adam, in the day that God created man, in the likeness of God, made he him, Male and Female created he them, & called their name, Adam, in the day when they were created", — One name, Adam, is applied to them.

2. Thus according to this figure, Christ, the second Adam, the Lord from Heaven, he who followed the children of Israel in the wilderness, and who was yet to come, into this earth as a Redeemer, must come Male and Female united in one, and be called,

while in that united state, by one common name, Christ. (Gen. ii. v. 19.) "The Lord God, formed every beast of the field, and every fowl of the air and brought them unto Adam, and whatsoever Adam called every living creature, that was the name thereof".

3. This was done while Adam was alone, that is, known only in one body. And among all these creatures, he saw that no one was without his mate, but for himself there was no help mate.

4. And Adam was first overtaken with a deep sleep, before Woman was formed. - All of which figures we shall find answered to, in Christ's first, and second Appearing. For as we see that the man was not without the woman, nor the woman without the man in nature - so also, in 1st Cor. xi. 11th it is said "neither is the man without the woman, nor the woman without the man in the Lord."

5. Therefore with the Apostle, "we preach Christ, the power of God, and the Wisdom of God." (1st Cor. 24.) Two principles, the correspondent of the two everlasting principles in Deity. The Law was a type and shadow of good things to come." (Heb. x. 1st)

6. The Lord said to Moses, "See that thou makest all things, according to the pattern shewed thee in the Mount (Heb 8. 5.) And so these things were to be a shadow of heavenly things to come.

7. Inasmuch, then, as Christ, in his first and second appearing, was the grand Antitype of the Law, with all its types of tabernacles, temples, Cherubims, tables &c &c, it is a matter of the utmost importance that we understand these things aright. It is evident that two distinct and contrary natures, met in one visible, human form. - The seed, or son of God, who was pure and holy, and the seed of Abraham, (fallen nature,) Christ, the Redeemer, and Jesus, the Redeemed.

8. Christ, the Son of God, prefigured by Melchezidek as being "without beginning of days, or end of life," (see Heb. 7th v. 3) (which could not be said of Jesus) And Jesus the son of man, the Son of David, the seed of Abraham; prescribed by Moses, as he said, (in Deut. XVIII. 15th), "The Lord thy God will raise up unto thee, a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. According to all that thou desirdest of the Lord thy God in Horeb, in the day

of the assembly, saying, "Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not." And the Lord said, "I will raise them up a prophet, from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them, all that I shall command him."

9. And also by Abraham, whose seed he was to be, and in whose loins he paid tythes to Melchezidek, and was blessed of him". (see Christ's 2d App. Chap. 2. p. 506.) "There is a natural body, and there is a spiritual body, and as there is a natural birth, to the natural body, so there is a spiritual birth to the spiritual body, which is produced by the work of spiritual regeneration, and is called the new birth, or being born again". Hence it is written, "The first Adam was made a living soul the last Adam was made a quickening spirit".

10. "The living soul of the first man, was a spiritual body, and occupied the natural body of the first Adam, and constituted the first natural man. The quickening spirit of the second man, was the Lord from Heaven, and occupied the spiritual body of

Jesus of Nazareth, and constituted the first spiritual man, the true Christ, the son of God."

11. These are clear first principles, and lay at the foundation of the subject of which we are treating, and need to be borne in mind throughout; for as it is justly remarked in Christ's 2nd Appn Part 8. Chr. 5. par. 17.

12. "Upon this distinction between the natural body (so called) and the spiritual body, hang the whole of the Apostles doctrine. Take away this distinction, and the whole New Testament, (and old too) must appear to every man of common sense, as the most absurd and incredible romance."

13. (19.) "This distinction between the flesh and spirit, is variously expressed, - by the outward man, and inner man; the old man, and new man; the first Adam, and the second Adam". The first was to be crucified "with all its affections and lusts" &c

14. It was this which constituted the natural and spiritual body of Jesus, and which lineally descended from Abraham, made of a woman, made under the Law; and as it is said in the Millennial Church (first Ed p. 228. "Wherefore in all things it behoved him to

be made like unto his brethren." Hence it appears that nothing was excepted, not even the death of the fall. It is, therefore, evident that he was born into a fallen nature with all its propensites, and this nature he received thro his natural birth of the Virgin Mary.

15. Now, as it must reasonably be admitted, that the soul, a spiritual body, is the seat of the fallen nature, - (and not the natural body.) "Do ye think that the Scriptures saith in vain, that the Spirit that dwelleth in us, lusteth to envy?" (James 4. v. 5.) If so, then, the soul, and not the material body, is the inherent source, of a corrupt nature, - For it is also written, that "from within, out of the hearts of men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deciet, lasciviousness, an evil eye, blasphemy, pride, selfishness" &c "All these things come from within, and defile the man." (Mark 7. 21st to 23.)

16. Therefore it follows of necesity that Jesus was possesed of a fallen nature, thro his birth of Mary, that both the natural and spiritual body was taken from her substance and was truly the Son of David. (see Dunlavy. p. 369. Old Ed.)

The animal body of Jesus, was produced of the substance of Mary's body, and brought forth like those of all other men.

17. It may be well to compare those scriptures which refer to those two distinct characters.

Part Third.

Of the Preexistence of Christ, (not Jesus,) His Origin &c.

The Son of God,	The Son of Man.
1. When man first fell, then did God give a promise of restoration Gen. iii. 15. "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel."	4. The Jews were the chosen people of God, both in physiological and intellectual sense, and were superior to any other people on earth. That measure of obedience which they yielded to their Divine Teacher, had made them such.
2. In 1st Cor. XV. v. 15, It is explained, "For since by	5. They were the chief of the sons of Adam, and it

man came death, by man came also the resurrection of the dead." "Thus, as by man, lust, which is the head of the serpent, came into the world; so by man (Jesus) should it be bruised".

3. Yet inasmuch as he was born of a lustful creature, and inherited every evil propensity from her, it should cause him (see temptations & suffering). (bruise his heel.) For "as in Adam all die, so in Christ, all shall be made alive". And as Adam was the first who died, so Jesus was the first whom Christ made alive, by raising him out of that death, which he could not have done, if he had never been in it. See Rev 1st & 5th

is admitted that their phrenological construction to this day, prove them to be so.

6. Of the twelve tribes of which, their nation was composed Judah was the head, and out of Judah, Jesus sprung, therefore, he was called "the Lion of the tribe of Judah" according to the promise of God, thro all his Prophets since the world began:

7. If he, Jesus, was not, strictly speaking of the race of Adam, then he was not dead, nor the first to be raised from the dead. It would then be a matter of great interest to know who he was.

8. There was a line of promise of which Jesus came, and many of his ancestors were born in a miraculous manner, out of the common course of nature, thro' faith in God, by his providential power, and not thro' the governing dictates of lust.

9. It is said in Heb 11th v. 11th "Thro' faith, also, Sarah herself, received strength to conceive seed, and was delivered of a child when she was past age; because she judged him faithful who had promised." (12) "Therefore, sprung there even of one, and him as good as dead so many &c." Nothing short of the power of God effected this, if she was past age, and Abraham as good as dead. (Dquote)

10. Rebecca, and Rachel were barren and yet bare thro' faith; and it is evident that those who came in this miraculous, and providential order, were not so corrupt, as those who came more thro the fallen passions of nature.

11. Manoah's wife, the mother of Sampson, was barren, and aged; but by faith, thro' the word of an Angel, she conceived. (see Judges 13th) Elizabeth, the wife of Zacharias, the mother of John, was barren, (see Luk 1st 7th) "They had no child because Elizabeth was barren, and they were now well stricken in years." It was declared that the child should be filled with the Holy Ghost from his Mother's womb."

(see v 26th and onward)

12. "And in the sixth month, the Angel Gabriel was sent from God to Mary, and she by faith conceived," according to his word, by supernatural agency, and not by the generative influence of man; as may be seen by the words of Mary. (Luke 1st v. 34th) "How shall this be, seeing I know not a man?" Hence when she had conceived, she said. "He that is mighty hath done great things unto me." And for this reason, the Angel said,

13. (32) "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob forever."

14. That which was born of Mary, was called the Son of God, because by the generative agency of supernatural power, he was formed out of the elements of corrupt human nature as they then existed, tho' in the highest state of perfection, of which they were susceptable; being made of the substance of a Virgin.

15. And thus, he, Jesus, came forth a living man, in whom all the elements and powers of the world, temporal and spiritual, were concentrated. It is worthy of note, where Luke (3rd v. 38th) calls Adam, the Son of God; doubtless

because of his supernatural origin; altho' he was but a natural man, being of the earth earthy.

16. But Jesus was more pre^eminently called the Son of God, because he was the living human tabernacle to receive ^the Christ, the true seed, and the son of the Eternal Parents, who declared that he proceeded, and came forth from God, and laid claim to this earthly tabernacle, or temple as his own. ~~The Lord whom ye seek shall suddenly come to his temple~~ (See Mal. 3.rd 1.st to 4.) see also John 8.th and 33 & 34.th also Matt 3. 16. 17.

17. David is called the father of Jesus, upon whose throne he was to set according to the oath in (Psl. 132.) "The Lord hath sworn in truth unto David, he will not turn from it; of the fruit of thy body will I set upon thy throne." This Peter claims, and saith, that David, being a prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ, (meaning Jesus) to set upon his throne."

18. It must be admitted by all, that neither Christ nor the man Jesus ever sat upon the litteral throne of David; but that Christ revealed in a lineal descendant of David according to the flesh, sits upon the spiritual throne, and will forever reign over that kingdom of spiritual Israel, of which the throne and kingdom of David were the figures.

is true; and in this sense the words of the Apostle are evidently used, for otherwise they have proved false. See Luke 1st. quote v. 31st to 33. Here the Angel in declaring the birth of Jesus, uses similar words which can with no propriety be taken in any other sense, than the preceeding.

19. Thus it is plain, that the first fruit of redemption, should be a lineal descendant of David, according to the flesh. Christ, the Lord from Heaven, was not flesh, nor according to the flesh. Yet he was manifested to man in the flesh to take the spiritual dominion in man, for he could redeem him in no other manner. And those in whom he took the dominion, knew him no more after the flesh, or according to it, but after, or according to the spirit. (Corinthians 5th 16th & 17th "Wherefore henceforth — know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth, know we him no more." "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

20. Now it was thro' the medium of this succession of miraculous births, that the influx from the spiritual world, into the natural, took place.

21. Thus, if I may so express it, God, knowing that

evil would pervert all the powers of procreation which were committed to man, reserved in his own hands, the residue of the elements of nature; to be poured into the earth from time to time, and in his own time; and that which had not as yet been given, was not corrupted; by which means there was a gradual increase from Adam, thro' the line of those who were the most obedient, and perfect in their generations, as of Enoch and Methusalem &c. to Noah; and from Noah thro' Shem, to Abraham, and from him thro' Isaac and all the race of the righteous to David; then to Solomon, who was pronounced to be the wisest of natural men, and was as superior in the creation of his faculties, as in acquired knowledge; yet thro' these very means he could excel in sin, as well as in virtue.

22. And thus it continued down thro Zerubbabel, who built the second Temple, which exceeded the first in perfection; as to its order being four square. to John the Baptist of whom Christ said, not a greater had been born of women; then we must admit at once, that he was equal, if not superior, (which is what I claim) to any of the human race who preceded him.

23. Thus, the way was prepared by this progressive increase, [illegible] to bring forth

the last and highest birth, [illegible] in the vegetable, animal, & human kingdoms in nature, and [illegible] in the creation of man, but being effected by the power and influence of supernatural agency, upon, and in the living elements of nature;

In the birth of Jesus, the providential work of God in the creation of the natural man, had its highest accomplishment. And this shewed that the work of natural generation must cease in all who came into that order, which he, Jesus, was the first to come into.

24. It is evident that John was still exceeded by Jesus, in capacity and natural abilities; for when but a youth, he, Jesus, surpassed the learned men. But he as much exceeded all other men, in all the powers and propensites of human nature, as he was superior to them in capacity and ability. How else could he have "tasted death for every man". (Heb. ii. 9.)

25 This is still further evident; from the magnitude of his temptations; for he was tempted according to the order of his creation, to assume the sovereignty of all the nations of the earth; and he felt himself equal to it, as much as

Alexander, or Napoleon were equal to the sovereignty of a part. of the earth.

26. And, if tempted, then he could have yielded, and have fallen; in which contingency, if Jesus was the Christ no other man could have been raised up, to be the first to rise from nature's death, and the whole race would have been lost!!

The Son of God.

27. But according to our present position, an hundred might have fallen in succession, and yet not all be lost, so long as Christ, the Son of God existed who could not be tempted.

29. But of Christ, the Son, it is said, "When he bringeth in the first begotten into the world", he saith, "Let all the Angels of God worship him".

The Son of Man.

28. Jesus, was made a little lower than the Angels; and he was ministered unto, and strengthened by them.

30. How can these two be both the same characters; for certainly Jesus could not be made lower than the Angels, and yet be a proper object of their worship.

31. If the whole human race was lost from God, in sin & death no one of that race could redeem himself, without help from some one, who was not in sin & death.

yet it would not be possible for mankind to be redeemed, or the power of redemption be made accessible to man, without being revealed in & thro' human nature

32. Therefore, two things are indispensibly necessary to the work of redemption.

First, (The Son of God) second, (The Son of Man.)

33 A Redeemer, who was himself past all danger of falling, and distinct from our race; and having in himself the elements of Eternal Life.

34 A Redeemed, who must be the first Father of all souls in the work of redemption, as really as the first earthly man, was the first Father of all the children of nature. And is it not self evident, that the most perfect inteligence, and the most superior physical organization of the whole human race, would be chosen to set the example, (having in all things the preeminence) to be the Captain, & pattern, for all to follow. #

35 Now both of these characters we have, and in the attempt to combine them in one, and confound them together, much confusion has been produced, and very absurd and mystical doctrines taught, which the rational man tries in vain to believe.

Note A

Whereas, the truth is simple, and readily apprehended by the spiritual mind, not filled with preconceived opinions and views on the subject; ~~xxxx~~ which (~~xxxxxxxxxxxxxxxxxxxx~~) have been confirmed by time, and surrounding influences.

36. It may be asked, why did not the scriptures make this matter more plain? The answer will be, for the same reason that the Female in Deity, and in Christ is not made more clear. (see margin) It is manifest, that the Apostles did not know Christ in his true character, any further than he was revealed to them, which was but in part.

37. How then could they write distinctly, about that which they did not understand? It has been reserved as a sacred mystery, until our own time.

38. In Luke 10.th 22. Jesus says, "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him".

39. So this at once settles the question, as to his being known by the world; and even to Philip he said, (John 14. c. 9.th) "Have I been so long time with you,

† The time had not come that man could bear it as he professed to. †

and yet, thou hast not known me Philip? (10) Believest thou not, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works."

40. Here, Christ was called the Father as also elsewhere. It was the Christ, that dwelt in the man Jesus; that divine spirit, which was the very essence of the Eternal Father.

41. Therefore, when Jesus asked his disciples who he was, Simon Peter answered and said, "Thou art the Christ, the Son of the living God." (Matt. 16. 15.) also verses 16 & 17. Then Christ blessed him, and said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven".

42. Nothing is easier to prove, than that there was a mystery about Jesus Christ, which no man was able to search out in that day; and it has continued to perplex the wisest of mankind to the present time. Nothing which they can fix upon, is permanent, but is still overturned by some new theory. And thus it will continue, until the light and revelation of God, clears it up, by bringing forth the simple truth.

This will stand when it comes forth, but nothing else will. All must be shaken that can be shaken.

43. Jesus is sometimes called Christ, as in Luke ii. 11th. "Unto you is born this day, in the City of David, a Son, which is Christ the Lord." But this is no more strange considering the intimate union between them, than that Christ should be called God, and all the attributes of God, ascribed to him, which we shall see to have been the case; for, being so natural, and ignorant of spiritual things, they could not discriminate, neither is it yet done perfectly.

44. (John iii. 16.) "God so loved the world, that he gave his only begotten Son, that whoso believeth in him, should not perish, but have everlasting Life".

45. "Gave his only begotten Son". The idea is, that he gave something that he possessed before, his own and only begotten Son. Could this be Jesus?

46. (17) "For God sent not his Son into the world, to condemn the world, but that the world thro him might be saved".

47. (17) "For God sent not his Son". Does not this plainly imply that the Son was with him, before he was manifested in Jesus?

48 (13.) "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven".

49 (13.) "For no man hath &c. We have here, a positive declaration, that Christ, the Son, came down from heaven. If we say that Christ is an element, we have still this difficulty, that he is so often represented as an inteligent being

50) 1. (John 1st v. 1st) "In the beginning was the Word, and the Word was with God, and the Word was God.

51) 1. (John 1st v. 1st) This, by all parties is granted to mean Christ, the Logos who was with God, in the beginning of creation. Which originates the idea, that Christ was not only the first born of God, but also the begining of creation (Rev. iii. 14.) Where he is expressly called the "begining of the creation of God."

52) 3. "All things were made by Him, and with-out him was not any thing made, that was made.

53) 3. "All things made by him, &c" Is not him a personal pronoun? But, if it be said that the beginning here spoken of is the new Creation, this is also met by

54) 1. (Heb. 1st v. 2) "God hath in these last days

55) 1. (Heb. 1st v. 2) "By whom also he made the worlds, which surely are no

spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

3. "Who being the brightness of his glory, & the express image of his person, & upholding all things by the word of his power, when he had by himself purged our sins, set down on the right hand of the Majesty on high."

4. Being so much better than the Angels, as he hath by inheritance obtained a more excellent name than they.

part of the New Creation. He is heir of all things." Here is a plain allusion to the Law by which the first born Son, Father's inherited all the property. From which, reasoning from effect to cause, we may reasonably conclude, if there was no scripture to confirm it, that the beginning of the works of God, was a Son, the brightness of his glory, and the express image of his person; and heir of all things which God should make: which thing, the law of the first-born was a shadow of, to teach man this high and sacred truth.

3.

4. Thus, by inheritance, he is above the Angels, who worship him when he comes into the world. How can these things apply to that being who was born of the Virgin Mary, who was made not even equal, but a little lower than the Angels.

58) (Gal. 4. v. 4) "When the fullness of time was come, God sent forth his Son, made of a Woman, made under the Law".

59) (Gal. 4. v. 4.) "God sent forth his Son" &c. Whatever plan of exposition be adopted, all must admit as before remarked, that the Apostles have not kept the distinction between Christ & Jesus. But this (properly) must be gathered from the nature of the case. It was Jesus, that was made of Woman.

60) (Col. 1st 13.) "God hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son", (15) "who is the image of the invisible God, the first-born of every creature.

61) (Col. 1st 13.) Adam as to being male & female, was in the image of God. But Christ, not only so in that respect, but also in the express image of the person, of the invisible God, as being the first born of every creature, a pure spiritual being, the first & only direct emanation from God; the nearest to him and most like him, for it is asserted

62) 16. "For by him were all things created that are in heaven, & that are in the earth, visible, and

16.[63] That all things, visible, and invisible, in heaven and in earth were

64) I

invisible; whether they be thrones, or dominions, principalities or powers, all things were created by him and for him".

(64) 17. "And he is before all things, and by him, all things consist.

created by, (or thro') him and for him.

(65) 17. "And he is before all things" &c. Thus, having in all things the preeminence, which would certainly not have been the case, if almost every thing had come into existence before him.

66. Therefore he came not only to redeem man from a fallen state, but also to beget in him, a new and spiritual nature, into which he should ultimately be born.

67. Now all these seeming discrepances, may be reconciled and made intelligible, if we consider that the real nature and essence of God, was manifested in Christ, the Son; and yet, the Father, remain a distinct being from the Son. (see II Cor. 5. v 19.)

68. This gross matter, earth, is the end of creation; the last step or process; there being a series of elements within elements, or worlds within worlds, like the soul within the body, and the spirit within the soul: each more refined than that which contains it, and nearer to God. How else could the invisible things of him

be seen from the creation of the world.

69. Upon this principle, and no other, can we rationally account for that vicegerency, which is well known to have been practiced in the various dispensations of God's grace to man. Thus, can we rationally understand the prophet Elisha's being clothed with the spirit and power of Elijah, also of John the Baptist being Elias, as was declared by Jesus.

70. Now Elisha, and John the Baptist, each claimed an organization, an identity of soul, while acting in the spirit and power of Elijah. But, if we can have no idea of a spirit within the soul, or, in other words, of the soul, existing as a temple, for the spirit and power, which is yet more refined, and the moving principle of life, which is at liberty to take up a posession in any prepared temple, and even alternately to be an inhabitant of numerous individual temples, how can we have any rational idea of inspiration, or of one soul, becoming an instrument, thro which another, being, speaks and acts, as was the case with our saviour, agreeable to his own testimony, and has been the case with many of his true followers, both

in his first and second Advent.

71. All mankind, who believe in the existence of a soul in man, claim it to be a spiritual, that is, an immaterial body; and the mass, acknowledge it to possess an individual identity of organization, both while dwelling in the body, and after death, which is the lesson God has always taught thro his teachers, some believing to the contrary notwithstanding.

72. Here, then, we take our position, that all bodies of one substance and nature, must each claim space in which to exist, in the element, or sphere for which they were created; and no two can occupy one, and the same space at the same time. This all will admit. One animal body, of flesh, and blood, which is the life of that body, cannot enter into, and take possession of another animal body of flesh and blood: even so, one spiritual, or immaterial body, or soul, [illegible] cannot enter into and occupy the same place of another, soul, at one and the same time; this all must admit, who acknowledge the soul to claim an organization and identity, apart from the body.

73. Therefore, we must have a divine spirit-body, or body of spirit, of a purer element

which, if we have a series of elements within elements, or worlds within worlds, each capable of taking possession of their spheres, not of their own elements, when allowed by Almighty Power so to do, will make the matter clear. ___ A soul can take possesion of an animal body, prepared for it, at the will of the Almighty Father; and thus we can account for the reanimation of those who were raised from the dead, as Lazarus, the Widow's Son &c &c. A spirit also can take possesion of a soul, or spiritual body, found prepared for it; ~~and thus we can~~ account for Elisha's having the spirit of Elijah, John Baptist's having the spirit of Elias, Christ's taking possesion of, and taking up his abode in the soul of Jesus, also of Ann Lee. 74. See Millennial Church. p. 219. "Ann Lee was the distinguished female who was chosen for that purpose, and, being wrought upon by the power of God, she actually took up her cross against the nature of the flesh, and against all those propensities which lead to the gratification of it; and, having received the spirit of Christ, (or the Christ) by the operation of which her soul was purified from the

fallen nature of the flesh, she rose superior to it, and, by her example and testimony, she actually led the way, out of that nature, and all its works; and was prepared to stand in a proper order, to manifest the spirit of Christ, (or the Christ) in a female line. Hence, the image and likeness of the Eternal Mother, was formed in her, as the first-born Daughter, as really, as the image and likeness of the Eternal Father was formed in the Lord Jesus, the first-born Son."

75. "We would by no means be understood to apply this character to the human tabernacle of Ann Lee; that tabernacle was but flesh and blood, like that of all other women; but it was a chosen vessel, occupied as an instrument, by the spirit of Christ, the Lord from Heaven; in which, the second Appearance of that divine spirit was ushered into the world. It is this spirit which has constituted her immortal part, the second pillar in the New and spiritual Creation; and it is this spirit, which is the likeness of the Eternal Mother, and which is in reality, the true Bride of the Lamb, and the first Mother of all the children of Christ. The apostle saith "We preach Christ, the power of God, and

the Wisdom of God." But the spirit of Wisdom, or Mother spirit in Christ, could not be manifested in her true character, on earth, as the Mother spirit in the work of regeneration, until she was revealed in a female, as a Mother in Christ".

76. The foregoing observations, to us are truth. The spirit of Christ, (or the Christ) took posession of the soul of Ann Lee, when she had prepared it for its reception, not of the body only of Ann Lee. — The character of Mother, belonged not to the soul of Ann Lee, (aside from its union with Christ) but to this Christ spirit, which took up its abode in her soul, and, when she had ~~traveled~~ made this Christ spirit, the whole spring of life in her soul, she then became the Mother of the New Creation.

77. In like manner hundreds, who are travelling in the work of regeneration and redemption, have witnessed of late, with in a few years past, the spirits, or divine spirit-bodies of many of the saints and Angels in Heaven, taking up their abode for a short season, in the souls, or spiritual bodies, of many of their brethren and sisters yet dwelling with them on the earth, and have

used them as instruments to convey the word of God, and the will of Heaven unto their fellow creatures; and this work, in familiar language, we call divine inspiration.

78. We are aware, that in offering the foregoing suggestions we encounter the opposition of such as can conceive of the spirit of Christ, as nothing but an element, incapable of organization; and we meet this, by affirming that all organized existances both animal, and vegetable, from man, to the smallest mite, or plant, are composed of, and exist in, elements; but who will venture to affirm, that because they are composed of elements, they are not organized beings, each claiming an identity peculiar to itself?

79. Finally, God is, and exists an organized identity, else how could he transmit this quality to his creatures, either natural, or spiritual; whence came the principle, if not of organization from the Creator. Still, as every being that exists, must have an element in which to exist, there is also an element called God, in which he exists, and which pervades all the works of his creation.

80. So Christ, the Son of God, (of course in his image, male and female, being the "second Adam," an antitype of the first,) exists as an intelligent, organized, spiritual being.

Yet, he has also an element in which to exist, called Christ, which pervades all the works of the New Heavens, and New Earth,— even as the natural man exists, an intelligent organized being, in the visible, natural elements, and is the head and Lord, of all contained therein.—

81. We read, "If any man be in Christ, he is a new creature" (2nd Cor. 5–17th) this is the same as to say when Christ becomes all in all with any soul, that soul is then a "new creature". Now, if Christ is his substance, and life, and he is a "new creature" who can say that he has no orgaization, or identity, if he has not, he is not a creature, either new or old.

82. The Christ, did descend from heaven, and took up his abode in Jesus of Nazareth, and constituted his soul, a Son of God, even so Christ also took up his abode in Ann Lee, and constituted her soul, a Daughter of God, these were created in the image of Christ, and of their Parents, Christ male and Female. & received the power of begetting, & bringing forth other sons and daughters in the New and spiritual Creation of God, in their own perfect image & likeness — as really as Adam the first, the son of God, a natural man, in the order of

male and female, possessed the power of procreation in the natural order, as we read, "To as many as received him, (Christ) to them gave he power to become the sons of God." (John 1st 12.)

83. Now, the order of the work of procreation, in the natural creation, is a type of the order of the same work in the New, or Spiritual Creation, and thus Jesus and Ann Lee, became the father and mother of all the New and Spiritual Creation of God, even as we read, "The Mother spirit of Christ is in scripture called, a "Good Nurse" &c. (see III. Esdras, II. 2 5.) and their children become nursing fathers and nursing mothers in the New Creation of God. (Isa. 49. 23.) If, then, Christ is a Father and a Mother, is he not an organized being? (See Isa IX. 6)

84. Every advance towards God, is from that which is gross, to that which is spiritual, and more interior. God is spirit, and it is in this respect that Christ being of that spirit is so often represented as God, and as creating all things.

85. "Thy throne O God, is forever and ever, the sceptre of thy kingdom is a right sceptre, thou lovest righteousness, and hatest iniquity. (Psl. 45. 6 & 7.) "We are in him that is true, even in his Son Jesus Christ, this is the true God, and Eternal Life" (1st John 5th 20)

86. Here is all the knowlege and nature of God that we can attain to; for when we have formed our highest conceptions of a pure, holy, invisible spirit, the most secret first cause of all things, we come far short, even of the full or perfect knowlege of Christ the son of God. And how few there are who can form a true idea even of their own souls, much less of the Angels.

87. How weak and puerile then, yet self aspiring it seems, for us, poor worms of this little spot of dirt, called earth, to suppose that the first born Son of God the beginning of the work of creation and head of all the hosts of Angels and Arch-Angels, Seraphs and Seraphims, standing at the right hand of the Eternal Father never existed untill the Almighty begat and brought him forth according to our earthly imag-inations, some eighteen hundred years ago.

88. If this were so, how can he have the pre-eminence in all things, over those who existed ages before him. (Eph. iii^{d}. v. 9th.) "The mystery which from the beginning hath been hid in God, who created all things, by Jesus Christ." This is certainly remarkable.

89. And again in (John ist. v. 14th.) "The word

was made flesh and dwelt among us, and we beheld his glory, the glory, as of the only begotten of the Father." Does any one suppose that the word of God was made flesh — or that it only dwelt in flesh, as will be shown in future. (verse 15th.) This was he (John says) of whom I spake, "He that cometh after me is preferred before me, for he was before me."

90. Again in verse 26th "There standeth one among you whom ye know not" (27th) "He it is, who, coming after me, is preferred before me." for he was before me (29th) "The next day John seeth Jesus coming unto him, and saith, "Behold the Lamb of God which taketh away the sin of the world." (30th.) "This is he of whom I said, after me cometh a man which is preferred before me, for he was before me." (33d.) "And I knew him not; but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

91. So that here the baptist, who was raised on purpose to be a witness for Christ, declares that he not only would be preferred before him, but that he was

actually before him, and this he repeats. And let it be noticed that he did not bear this testimony, untill he saw the Spirit, (the Bridegroom — the Christ) descending upon him. (32nd) "And John bare record, saying, I saw the Spirit descending from heaven like a Dove, and it abode upon him."

92. Here is the whole mystery; this was the Christ, the Son of God, that took on him the form of a servant (flesh and blood) — the seed of Abraham — our fallen nature, by entering into the soul of Jesus, which became his spiritual body. And thus, is all the difficulty obviated, of the two different characters.

93. It is said in (Eph 4th 9th-10th) "Now that he ascended, what is it, but that he also descended, first into the lower parts of the earth? He that descended is the same also that ascended up far above all heaven that he might fill all things."

94. Is not this a plain reference to the Son of God that came down from heaven? (Matt. 3rd v. 16th) "Jesus when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a

Dove, and lighting upon him; and lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased."

95. Now what does this mean? Was this nothing but a baptism of the Holy spirit? Had not Jesus had that thro' his life? And even John was filled with the Holy Ghost, from his Mother's Womb. But there was something further here, which the spirit of evil anticipated — for in Matt. 4th 3d "When the tempter came to him he said, if thou be the Son of God, command that these stones be made bread." Why should he say "if thou be the Son of God" if he had no knowledge of any such being

Part 4th

Of Christ, in the Order of Male and Female, Combined, Answering to the Type of the First Adam.

1 On the other hand it may be said, if this be the Son of God, the second Adam, the Lord from Heaven, of whom Adam was a figure, — Where is the Bride, the second Eve? Why, it is according to the figure, when their name was Adam, before the Woman was seperated, so was the Christ, when they first descended from Heaven, and lighted upon Jesus.

2. And in this also, our witness, John, does not fail us, for in (John iii 28 & 29.) He says, "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him", (to bear witness of Christ)

3. He then tells them thus: "He that hath the Bride, is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice: This my joy therefore, is fulfilled." (30) "He must increase, but I must decrease". (31) "He that cometh from above, is above all (did ... Jesus come from above?) - (Nay! He was made of a woman, made under the Law.) "He that is of the earth, is earthy, and speaketh of the earth. He that cometh from heaven is above all." "And what he hath seen and heard, that he testifieth."

4. So then we have John's testimony, that this was the Christ; - the Bridegroom, and that the Bride was with him!! He hath the Bride already, which Bride had to be taken from him, of God, and to enter her spiritual body, the soul of Ann Lee, when it was fitted and prepared for it. Thus, (v 35.) "The Father loveth the Son, and hath given all things into his hands, pertaining to the redemption of man".

5 The Jews accused Christ of blasphemy, for making himself God, being only a man. (John 10. v. 34.) But Jesus answered them, "Is it not written in your Law, I said ye are Gods"? (35) "If he called them Gods unto whom the word of God came, and the Scriptures can not be broken". (36) "Say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest because I said, I am the Son of God"? This was all that he ever claimed.

6. On another occasion, he said to them, referring to his descent, (John 8. 23.) "Ye are from beneath, I am from above, ye are of this world, I am not of this world". This was a great puzzle to them, and they asked him again, "Who art thou"? And again he said, "I came down from Heaven, not to do mine own will, but the will of him that sent me".

7. Is it not plain by this, that while in heaven, he had a will of his own, and that he was sent into this world? And does not reason teach, that he that sendeth, is greater than he that is sent? And that this preexistence of Christ, was the very point, against which the Jews contended? (John 8. 53.) "Art thou greater than our Father Abraham?

which is dead; and the prophets are dead— Whom makest thou thyself"? He answered them (56.) "Your Father Abraham rejoiced to see my day; and he saw it and was glad." (57) "Then said the Jews unto him, thou art not yet fifty years old, and hast thou seen Abraham"? He answered— "Verily, verily, I say unto you, before Abraham was, I am". This was plain language,— and they took up stones, thinking it no use to reason with him any further.

8. What motive could Christ have had in making the Jews think that he lived before Abraham if he did not? Or what sense can be made of it, if it ~~does not~~ mean, what it so plainly declares; that Christ did exist before Abraham.

9 In (Rev. i.14.) the same principle is asserted, where Christ saith, "I am the first and the last." Christ, and Jesus united— (18.) "I am he that liveth, and was dead; and behold I am alive forevermore." (11.) "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come."

10. Nothing could express the case more clearly,

Christ Jesus. That is, Christ that was, (Male and female united) Christ that is yet to come, in the female order. (In Rev. ii. 8.) "These things saith the first and last, which was dead, and is alive". Again (22. 13.th) "I am Alpha and Omega, the beginning and the end, the first, and the last."

11. Thus (in John 17. 4.th) Christ in adressing his Heavenly Father, says, "I have glorified thee on earth, I have finished the work which thou gavest me to do", What was that work, if it was not to redeem one soul of the fallen race of Adam, as a Captain and pattern for all the rest? (5) "And now, O Father, glorify thou me, with thine own self, with the glory which I had with thee, before the world was". #

12. And now with this sense of the subject, let us read. Heb. 2.nd 9.th "We see Jesus who was made a little lower than the Angels, — now refer back to verse 6.th "What is man, that thou art mindful of him, or the Son of Man, (Jesus) that thou visitest him". (7) Thou madest him (man) a little lower than the Angels" &c. And we see Man, and the Son of Man were thus made. (9) But Jesus, "For the suffering of death, was crowned with glory and honor;

see Note B

that he, by the grace of God, should taste of death, for every man". (10) "For it became him, (Christ) for whom are all things, in bringing many sons unto glory to make the Captain of their salvation (Jesus) perfect, thro sufferings". (just as all must be perfected) 11th "For both he that sanctifieth, and they who are sanctified, are all one; for which cause, he is not ashamed to call them brethren", saying (13) "Behold, I, and the children, (or soldiers) which God hath given me,— (and 14.)

13. "For asmuch then, as the children are partakers of flesh and blood, he (Christ) also, himself, likewise took part, of the same; (human Jesus) that thro death, he might destroy him that hath the power of death."

14. When Jesus said to Peter, "flesh and blood hath not revealed it unto thee" &c— all may see that he referred not to the body, but the soul; so here also, if Jesus was the second Adam, where is the female? Where is the second Eve? It will not do to say that Ann Lee was in him in that day. So, we have no second Appearance.

15. But, on the principle that Christ, the Lord from Heaven was the second Adam, the female was in him, according to the type, and was, in her time, to be taken

rom him, and manifested in a female vessel corresponding with Jesus, thus making all clear, perfect, and beautiful. The true Antitypes.

Part 5th

Types and Figures of the Law, Compared with the Gospel.

1. Assuming then, this point, of the preexistence of Christ, proved, we will proceed upon that basis, and see how far the types and figures, under the Law, accord with it. The Law is said (Heb. 10. 1st) "to be a shadow of good things to come." But not the very image, that is, not entirely a perfect. figure

2. The Law was not as according to the mere letter, ministered directly of God; for Paul says, (Gal. iii. 19.) "It (the Law) was added because of transgression, till the seed should come to whom the promise was made, and it was ordained by Angels in the hand of a mediator." (Moses) For if the word spoken by Angels was steadfast (Jesus Heb ii. 2)

3. It is therefore, agreeable to both scripture and reason, to conclude that the Angels who ministered it, were sent and inspired by Christ, who was set as a mediator,

See note 6

between his Father and the human race, from the very beginning of creation.

4. In 1st Cor. Chap 10. 2d it is said that the "Fathers were all baptized unto Moses, in the cloud, and in the sea". (3) "And did all eat the same spiritual meat." (4) "And did all drink the same spiritual drink; (for they all drank of that spiritual rock, that followed them, and that Rock, was Christ") And so also in verse 9th "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents."

5. Now, it is not a little curious, that Joshua, which brought them into Canaan, signifies Jesus, or Saviour; so that here also, was a union of Christ and Jesus, to guide the litteral Israel.

6. Thus, Christ formed every thing to their natural sense, to prepare them for his manifestation in the flesh, among them. And this is called "following them"; because there had to be mediums between him, and them, both visible, and invisible.

7. How unreasonable, to suppose as the Jews did, that God would speak direct to man then, but two thousand years afterwards, he must have a mediator. According

to this, the work of God went backward, but Christ said, that no man had seen the Father, neither had any one ascended to heaven.

8. See, said the Angel to Moses, "that thou makest all things according to the pattern shewed thee." So, thro their types and figures, "the law was a schoolmaster to bring them to Christ". And the first figure we shall notice, is the two tables of stone, spoken of in Exod. 32, 15th.

9. "And Moses turned and went down from the mount, and the two tables of the testimony were in his hand, (the tables were of stone,) and were written on both their sides"

"And the tables were the work of God, and the writing was the writing of God graven upon the tables"

10. Thus being two tables of stone, prefigured the two dispensations, in which the two earthly vessels, of male & female, should be manifested for the reception of the Christ, or Logos.

11. The first preperation of these two tables of stone, (earthy being) by the hand of God, prefigured that the vessel to receive the Christ, in the first dispensation, would be of the earth, yet begotten in a miraculous manner, as Jesus was.

12. And, as Moses brake those first tables because of the idolatry of Israel, so was the first gospel testimony broken by the carnal cravings of professed Christians, (by idolatry) this is the falling away &c.

13. "And the Lord said unto Moses, hew thee two tables like unto the first, and I will write upon these tables the words which were in the first tables which thou brakest." "And he hewed two tables of stone like unto the first. Ex- 34th 1st & 4th vs)

14. These second tables, represents the second appearing, or dispensation of Christ, in the order of the female, to perfect the headship of the new, and spiritual creation of God. And in every particular they were like the first, only they were hewn out, by the hand of man. The material was the same, shewing that the vessel in which Christ would make his second appearance, would be taken out of the earth as Jesus was, but not in a miraculous manner.

15. And the writing on these tables being by the finger of God, foreigured the Christ the Lord from Heaven, the second Adam, the quickening spirit, with which these two earthly vessels were baptized.

16. And the writing being on both, or two sides of each table showed the order of male and female as existing in the Christ, the second Adam, even as John, the Witness for Christ testified, that "the Bridegroom hath the Bride with him in the first appearing." And, by inference, the Bride hath the Bridegroom with her, in the second appearing

Second. The Tabernacle.

17. This was also a figure of Jesus, and Inn Lee. A Tabernacle, is something to be inhabited; and it took the combined wisdom of all Israel; all their natural knowledge and learning in every branch of labor, both male and female, assisted by the inspiration of God, (see Exod. 36. 2.) to make it; shewing that the Tabernacle, Jesus, was to come of the line of promise, and not of the ordinary line of natural generation. But should be formed of natural and supernatural agency combined; out of the most precious materials, of the natural powers and elements.

18 "There was gold, and silver, purple and blue, and goats hair; &c and when made, it was divided into two parts; thus shewing Christ, male & female, manifested in the first, and second Appearing. It was also movable, a good emblem of man.

19. This was the human tabernacle which the Lord pitched, and not man. (Heb. viii. 2.) And when Jesus had done his work the "veil of the tabernacle (or temple) was rent," to show that the way was now prepared, for another dispensation to be revealed. (in the female.)

20. And the Lord said unto Moses, (Exod. xxv.) "According to all I shewed thee, after the pattern of the Tabernacle,

and the pattern of all the instruments thereof, so shall ye make it." (10) "And they shall make an arke &c" (16) "And thou shalt put into the arke, the testimony which I shall give thee." (17) "And a Mercy-seat of pure gold" (18) "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the Mercy-seat." (19) "And make one cherub on the one end, and the other cherub on the other end."

21) (20) "And the Cherubims shall stretch forth their wings, on high, covering the Mercy-seat with their wings, and their faces shall look one to another." (22) "And there I will meet with thee, and I will commune with thee from above the Mercy-seat, from between the two Cherubims which are upon the arke of the testimony of all things which I will give thee in commandment unto the children of Israel."

22. The Tabernacle was an important figure, and the Ark which was contained in it, more so; but of all the figures ever given to man, these two Cherubims were the most important, and significant.

23. Paul in speaking of what the ark contained, Aaron's rod— the pot of manna— and two tables &c. And over it,

the two Cherubims of glory, of which he says, "we cannot now speak particularly."

24. It was not yet revealed to him, but now it may be done. These are plainer figures than the two tables, representing the two Christs, (Male and female) * as they are within the tabernacle; representing Jesus, and are the figures of two human beings, (and we think of male and female) made of purest materials that the earth could afford. (beaten gold) Showing the mortifying, and purifying work by which the two first vessels of Christ, were prepared; and are figurative representations — as between them, alone of all places on earth, he would meet with his creature man, or natural Israel, (for all nations were blest thro Israel) Thus, setting forth an order which was typical of his spiritual and perfect work, yet to be established in future ages.

25. Thus, in the last dispensation, when God begins to gather his spiritual Israel. We want and must have the Antitype of these two Cherubims in the house or tabernacle of God, as the only medium of the revelation upon which Christ was to build his Church; for they must be the only foundation of the Church of Christ; & where are they?

* See Book IV. or these are the two Anointed Ones Ve — that is Christs. or Refrak's

26. We feel prepared to answer from scripture, and from facts. For when the Revelator John, saw in vision the second appearing of Christ, he saw the glorious, holy City, New Jerusalem, come down from God, out of Heaven, prepared as a bride, adorned for her husband. And he said, (Rev. XXi. v.3.) "I heard a great voice from Heaven, saying, Behold the tab-ernacle of God is with men; and he will dwell with them, and they shall be his people; and God himself will be with them, and be their God" &c. &c.

27. This was the finishing work — (see Rev. 21st 4) "No more death, sorrow, or pain," when it was accom-plished.

28. Here, then, must we look for all the Antitypes. We have the Tabernacle first, and that contains all the rest — The Ark of salvation, with its Mercy-seat, is there; * the Testimony of Jesus is in it, and the Cher-ubims, represented by those whom God placed in Eden, with a flaming sword, (testimony against evil) that turned every way, to guard the way of the tree of life. These, also are there, and the throne of God.

29. (See IIth Kings 19. 15.) "And Hezekiah prayed

*. See next page.

before the Lord, and said O Lord God of Israel, which dwellest between the Cherubims, thou art God &c."
From which it is evident how God dwells with his people, and what his throne is.

30. (Rev. xxii. 1st) "And he shewed me a pure river of water of Life clear as chrystal, proceeding out of the throne of God, and of the Lamb." On either side of this river was the tree of life; (so there were two of them,) and as will be shown hereafter more plainly — These two, are the Son of God, and the Bride, the Daughter of God, and their name is called Christ.

31. Many things under the Law, were by twos, as the two Goats, the two silver trumpets (see Num. x. 2. 10.) which were much used, and represented the preaching of the Everlasting Gospel, in the two christian dispensations, in the orders of male and female.

*. See Rev — xi. 19th v. "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, & an earthquake, & great hail,

Part 6th.

Of the Prophecies,

Referring to the Coming of Christ in the Female.

1. We will now proceed to a consideration of some of the Prophecies, beginning with Psl. XLV. v. 1st which is so plain as to need but little comment, and is not susceptible of any reasonable objection. "My heart is inditing a good matter, I speak of the things which I have made touching the King My tongue is the pen of a ready writer" (v2) "Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath blessed thee forever &c" All agree in applying this to Christ Jesus.

2. And then follows (v 9th) "Kings daughters, were among thy honorable women, upon thy right hand did stand the Queen, in gold of Ophir."

3. And then the Spirit, addressing the Queen, saith (10) "Hearken O Daughter and consider, and incline

thine ear." For what? — "Forget also thine own people, and thy Father's house". — So then she had a people of her own, and a Father's house, like Ruth, which she must forsake, and then — (11) "So shall the King greatly desire thy beauty; for he is thy Lord, and worship thou him". But on no other conditions would he desire her.

4. She evidently has a work to do, to prepare herself. (13) "The King's daughter is all glorious within her clothing is of wrought gold". — signifying great labor and sufferings on her part, to prepare. (14) "She shall be brought unto the King in raiment of needle work". Nothing with which we are acquainted could convey the idea of more labor in her dress.

5. It will not do to say the Queen, meaning the Church, for here are "the virgins, her companions that followed her, shall be brought unto thee". "They shall enter the King's palace."

6 This is the Church, composed of virgin characters, — "both old men and young". "Instead of thy Father's (children) shall be thine own children, whom thou mayest make princes in all the earth." (Ps. 45: 16)

7. These again are the Church, — And then the Spirit declares, (17) "I will make thy name to be remembered in all generations; therefore shall the people praise thee forever and ever."

8. And now, will any of you accuse a people of blasphemy, for fulfilling the scriptures, which you call the Word of God? Or do ye think that the generations will not remember her who has brought forth a testimony against the work of generation, in all who follow her. These agree again with the two Cherubims, and evidently show, that they were male and female.

9. Again (Jer. XXiii. v. 5) "Behold the days come, saith the Lord, that I will raise unto David, a righteous Branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth." (6) "In his days, Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, (Heb. whereby he will call him) The Lord our Righteousness. — This is the first Appearing.

10. And a few verses after he begins to describe the falling away &c (v. 9) "Mine heart within me is broken, because of the prophets;" (10) "For the land is full of

adulteries". (11) "For both prophet and priest are profane; yea, in my house have I found their wickedness saith the Lord". The Church of antichrist.

11. And in Chap. XXXiii v. 14. is the second Appearing, in the line of the female — the final restoration — "Behold the days come saith the Lord, that I will perform that good thing, which I have promised unto the house of Israel, and to the house of Judah."

12. (15) "In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David, & he shall execute judgement and righteousness in the land."

13. (16) "In those days shall Judah be saved; and Jerusalem shall dwell safely; and this is the name wherewith she shall be called. (Heb. He will call her.) The Lord our Righteousness

14. Thus we have the very same testimony from this prophet also, for the second Appearing in a female, that we have for the first in a Male. — (Jer. XXXi. 22.) "The Lord hath created a new thing in the earth, — A Woman shall compass a man."

15. (Isa. Xi. 1st.) "And there shall come forth a rod, out

of the stem of Jesse, and a Branch shall grow out of his roots, &c."— The rod, was Christ, in Jesus, — and the Branch - Christ in Ann Lee. We shall see this Branch spoken of further by other prophets.

16. The two temples were undoubtedly, figures of the two christian dispensations. We therefore, justly look for the second dispensation to bear the same relation to the first, that the second temple did to the first; and do not expect it to be something altogether different. If the Man of Sin, got into the temple of God, and set there, 1260 years, we want to know what temple that was that he was in, because then we shall know what temple or sanctuary it was, that was to be cleansed.

17. We think it was the people of God who were the temple, as saith the scripture, "Ye are the temple of God, a spiritual house &c." The prophet Haggai says, (Chap. 2. 6. 7.) "Thus saith the Lord of Hosts, yet once it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land. And I will shake all nations, and the Desire of all nations shall come; and I will fill this house

with glory, saith the Lord of Hosts."

18 What is the desire of all nations? If we refer to our types (the natural man) we shall readily see. Adam was created. And when he saw that all the orders of animated existence, before and around him, were male and female, he strongly and so intensely desired the completion of his own manhood in the same order, that God see that it was not good for him to continue alone: and the man with the womb, or womb man, was created. (according to the Saxon, a Mother tongue of the English language.

19. So with the spiritual man, Christ, who first came forth in the male; and every thing in Christendom was in the male order from their God of three males, to a common Justice of the peace. All governments of earth, all societies, all churches, are headed by males, excluding the female; who is but a slave, a nonentity in the kingdom of Antichrist, except as a mean of carnal indulgence. Yet the universal prayer, and "desire of all nations" both true, and false professors of christianity is, that Christ would come again "in his glory" in a female; #

See Note D

a woman, (tho' they are ignorant of it,) an help-mete, a deliverer from sin; a Mother in Israel, to bring forth the righteous generation of sons and daughters of God, in the New Creation. —

20. This is accomplished (Micah iv. 6.th) "In that day saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted."

21. (8.) "And thou, O tower of the flock, the strong hold of the Daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the Daughter of Jerusalem." (10) "Thou shalt go forth even to Babylon; there shalt thou be delivered."

22. (13) "Arise and thresh, O Daughter of Zion, I will make thine horn iron, and thine hoofs brass, and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance, unto the Lord of the whole earth."

23. Nothing could better portray the

nature of Mother's work in this dispensation, than this prophecy – Give up all, is the testimony. – "And many people shall say, come ye, and let us go up to the Mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for the Law shall go forth from Zion, and the Word of the Lord from Jerusalem." Isa. ii. 2nd

24. So here is something to be taught, and learned in Zion, showing the similarity between the second and first appearing. The first, was a kind of first fruits." (Jas 1st 18) of which the second is the perfection.

25 And the Lord declares by Isa. LXV. 17.) "Behold I create New Heavens, and a New Earth, and the former shall not be remembered, nor come into mind." (18) "Be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy." (20) "There shall be no more thence an infant of days, nor an old man, that hath not filled his days; for the child shall die an hundred years old; (signifying that all shall fill their sphere in their days.) but the sinner being an hundred years old, shall be accursed." (So there may be sinners even on the earth that then is.)

25) (21) And they shall build houses and inhabit them, and they shall plant vineyards, and eat the fruits of them". (22) "They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree, so are the days of my people; and mine elect, shall long enjoy the work of their hands.

26) Now the Advents must all admit, that the fulfilling of this prophecy is perfectly inconsistent with the second coming of Christ, as you have been looking for him; but as perfectly accords with the views of the people before you: and the prophecies that we are reviewing, touching the building of the second Temple. The first temple was built by Solomon, but the second by Joshua, (Jesus) and Zerubbabel, the type of the Branch which grew up out of Jesus. (Hag. 1st 2d)

27) "Thus speaketh the Lord of Hosts, saying, this people say, the time is not come, the time that the Lord's house should be built." Is not this the very word of the people of all classes in this day, even the Advents?

'73. and declared the time had come.

29. But the Lord rebuked them, (4) "Is it a time for you, O ye (people) to dwell in your ceiled houses, and this house lie waste." (9) And the Lord stirred up the spirit of Zerubbabel, and of Joshua, and the spirit of all the remnant of the people, and they came and did work in the house of the Lord of Hosts, their God.

30. (Chap. III. 4th.) "Now be strong O Zerubbabel, saith the Lord, and be strong O Joshua, and be strong all ye people." (8) "The silver is mine, and the gold is mine, — And the glory of this latter house, shall be greater than the former, saith the Lord of Hosts: and in this place will I give peace." Agreeing with Isaih, ~~XXX~~ii. 18th "My people shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting places." (17). "And the work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance forever".

31. Again (Hag. II. 21st) "I will speak to Zerubbabel, saying, I will shake the heavens and the earth." (22) "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen".

32. (23.) "And in that day, saith the Lord of Hosts, will I take thee, O Zerubbabel, (Branch) my servant, and will make thee as a signet; for I have chosen thee saith the Lord of Hosts."

33. (See Zac. iii.) The prophet saw Joshua, standing before the Angel of the Lord, and Satan at his right hand to resist him. And the Lord rebuked Satan, saying, "Is not this a brand plucked out of the fire?"

34. Now Joshua, was clothed with filthy garments, which were taken from him, and it was said to him, (4) "Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." And the Angel protested unto Joshua, saying," (7) "If thou wilt walk in my ways, and if thou will keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by."

35 (8.) "Hear now, O Joshua, the High priest, thou and thy fellows, that sit before thee; for they are men wondered at; for behold, I will bring forth my servant the Branch," Thus we see Zerubbabel, and the Branch prefigured; one and the same thing.

A branch, is something that grows out from a tree, but is borne by it, and nourished by the same roots.

36. (See Zac. 4th. 2nd & onward) And the prophet sees a candlestick of gold, with a bowl on the top, and seven lamps, and seven pipes to them. And two Olive trees, one on each side of it. What are these? he says to the Angel, but instead of answering him, he says, "This is the word of the Lord to Zerubbabel, — Not by might, nor by power; but by my spirit saith the Lord of Hosts." — The second temple was to be built.

37. (6.) "Who art thou, O great Mountain, before Zerubbabel; thou shalt become a plain, — and he shall bring forth the head stone. (*) crying, grace, grace unto it." (9) "The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it."

38. (10.) "For who hath dispised the day of small things? For they shall see the plummet in the hands of Zerubbabel." (Chap 6. 11th.) — "The Lord said, take silver and gold, and make crowns, (more than one) and set them upon the head of Joshua, (Jesus) and speak unto him, saying; Thus saith the Lord of Hosts; Behold the man, whose name is the Branch,

* See note at the end of the book.

(Zerubbabel in the figure) and he shall grow up out of his place, and he shall build the temple of the Lord, even he, shall build the temple of the Lord, and he shall bear the glory. (Christ was to appear in his glory, which means the female, for woman, is the glory of the man,) and he shall be a priest upon his throne, and the counsel of peace shall be between them both".

39. None can see who the crowns were for, until it is revealed. They were to be put upon Joshua (Jesus) and his glory the Branch (Atonement). The King and the Queen spoken of by David. The He, and She, of Jeremiah. xxiii. 6. and xxxiii. 16. "And they that are afar off, shall come and build in the temple of the Lord", (Isa. 61. v. 9.) "And their seed shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed" even the Virgins which follow the King and Queen, of Zion.

40. But to return to Zachariah, (4th Chap.) we see that the Angel did not answer the question of the

prophet, about the two Olive trees; and he asks him the second time. "Then answered I, and said unto him, - What are these two Olive trees, upon the right side of the candlestick, and upon the left side thereof? (and then without waiting for an answer) - I answered again, - What be these two Olive branches, which through the two golden pipes, empty the golden oil out of themselves? And the Angel said, - Knowest thou not what these be? And I said, No, my Lord. Then said he, these are the Two Anointed Ones, that stand by the Lord of the whole earth".!!!

41. These are the two Anointed ones, that is, in plain scripture terms. - The two Christs (or Messiah) (male and female) manifested in the two appearances of Christ, who was with the Father before the world was, and that "stand by the Lord of the whole earth". The two Olive branches, are Jesus and Ann Lee, who are the two tabernacles, which contain the two Cherubims; the "He, and She, spoken of by Jeremiah, (Chap. 23. 5. & 6. also, 33. 16. &c -

42. The two golden pipes represent the continuence of that order, in the Church of a Male and female, in its

visible head,# yet joined to the two Anointed ones, at one end, and to the body of the Church at the other.

43. (Test. Christ's 2nd Apr. Part 7. Chap. 7. par. 45.

"Thus, typical persons, and typical things, in the most striking particulars, evidently show the purpose of God, in regard to the order of his spiritual work in Christ, to be in the order of two dispensations, and by two Anointed Ones, which beyond all dispute, have had the beginning of their accomplishment, and confirmed by many infallible proofs;- first, thro Jesus Christ, and in the Church which he established at his first appearing, and second, in Mother Ann, and the Church, which thro' her is established in this day of Christ's second Appearing."

44. (46) "And to these types, no antitypes can be found in the antichristian world: for they have rendered every comparison defective, by excluding the Woman from her proper lot and order in Christ; and from her joint and correspondent relation, in true heirship, in the work of redemption."

45. It may also be noticed, that when the land of Canaan, was given the children of Israel, as an

See Note F.

inheritance, after passing the river Jordan, or judgement they were commanded first, to drive out the inhabitants, of the land, and utterly destroy them; which work was commenced by Joshua, and finally completed by Deborah.

46. During the interval, the Israelites were brought into captivity to the old inhabitants, thro their disobeying the word, not to spare, or form a league with them, until Deborah arose. "They ceased in Israel, until that I, Deborah, arose, a Mother in Israel," — All will agree, that these things are figurative of spiritual Israel.

47. Jesus came to redeem his people from their sins, the old inhabitants of the land. He set them an example as Joshua did. — "As for me, and my house, we will serve the Lord" — and commanded them to give up all and be perfect, as their "Father in heaven is perfect" — to destroy all the Canaanites, for they could not serve two masters.

coveted ease and indulgence, rather than be at war with the old inhabitants of the land, & were like Saul, who

48. But they spared Agag, (the lust of the flesh) and the best of the sheep and oxen — that is, their temporal property, "to serve the Lord with." And thro these things, all Israel was brought into captivity, to the old inhabitants,

(lust and pride, selfishness &c.) And they ceased in the villages, (Churches) of Israel, to serve God, like Israel of old, until that I, Ann Lee, arose, that I arose a Mother in Israel.

49. (Matt. xxii.) "The kingdom of heaven is likened unto a certain King, who made a marriage for his son, and when he sent his servants to invite the guests, they would not come". — So here we have the Son, and Bride, and the servants as preachers; and those to whom they are sent.

50. This is just what we do believe; and it is just what many of the Advents dispute, and do not believe, — Consequently, your controversy after all, is more with the Bible, or what you call the Word of God, than with us.

51. It is said, "When the Son of Man shall come in his glory, and all the holy Angels with him, then shall he sit in ^ upon the throne of his glory". This is the appearing in the second ^ Eve, for as the glory of the first Adam, was not made manifest until Eve was set in her order, the woman, therefore is declared to be "the glory of the man." as we all know to be true.

Altho she existed with him before the world was
52. Chid the glory of Christ could not be revealed, until the woman was taken from the Church, (or sleeping body of Christ) which was in Babylon, and which was cleansed, and made a fit temple for the Bride, which constituted the second Eve to dwell in. This is the throne of glory upon which Christ now sits, to judge the world, and we believe without a doubt, before him will be gathered all nations, and that he will seperate them, one from another, according as their works shall be.

53. For it was after the Lamb was seen to stand upon Mount Zion, (see Rev. 14.) that the Everlasting Gospel was to be preached, to every kindred, people, nation and tongue. (Test 2nd App = Chap. 8. Part 7. par. 47.)

54. "Christ Jesus entered into the world, in the morning of a great day; which was a day of preparation for his marriage, and the setting up of his everlasting kingdom: and that day was to pass away, before the solemn scene could commence; his oxen and fattings were to be killed, and all things made ready."

55. "&c. "Souls were not invited to come immediately into the kingdom, but they were taught to pray for it to come; and were invited to be ready, against the

time when he should appear in "his glory." And they were warned to watch and pray, and not to be overcome with surfeiting and drunkenness, and the cares of this life, lest that day should come upon them unawares, "like a thief." — "For as a snare, (said Jesus) shall it come on all them, that dwell on the face of the whole earth."

56. 49. "To the same import is also the parable of the wise, and foolish virgins, who, while the Bridegroom tarried all slumbered and slept. There was to be a going forth to a spiritual marriage after which, the door was to be shut."

57.) 50. "The wise and foolish virgins are not imaginary beings; they are real persons; wise and foolish professors of the Christian name, who equally expect Christ to make his second Appearing."

58) 51. "The wise virgins, are such as know that Christ is a spirit, who never was, and never can be seen with the carnal eye; and therefore they have oil, in their vessels with their lamps; their understandings being enlightened by the spirit of God, to discern the Bridegroom at his coming."

"The foolish virgins, are those, who, being asleep in their dead professions, trust in their human wisdom, in a false hope of seeing the Bridegroom, according to their own carnal expectations". — (This was written 20 years ago, and besure, not for the Adventists, altho it so exactly applies to them.)

59.) 32. "The Bridegroom, has been long ascertained to mean Christ Jesus, — but who is the Bride, ? She is neither the wise, nor the foolish virgins, but a peculiar object distinct from them both; an object that lay hid, until the fulness of time, when the revelation of God should make her manifest, at the Bridegroom's coming"!

60) 37. "And that this Bride was to be a peculiar object, a single person, and as distinct from the body of the Church collectively, as Jesus himself was distinct from his body, the Church, in his first appearing, and no more so. To this, all the Law and the prophets points from beginning to end."

61. I have thot it would be some help to the understanding of our friends, in respect to the spiritual coming of Christ, to consider the promise in Mal. 4th v 6. of the

second coming of Elijah, who had once lived upon earth, as Jesus Christ has done.

62. "Behold, I will send Elijah, the prophet, before the coming of the great and dreadful day of the Lord." Now, is it not fair, to conclude, that according as Elijah was to come in spirit, and not in person, that even so, Christ should come? And the Jews expected Elijah to come personally, as much as the Advents look for Christ in that manner.

63. When Peter and James were with Jesus on the Mount, they saw in a vision of God, Moses, and Elijah, and heard a voice, declaring that Jesus Christ was the Son of God; from which it would appear that these Apostles had been in doubt, on that point, to this time; for they answered, "If thou art the Christ" "why then say the scribes, that Elias must first come."

64. And Jesus answered and said unto them, (Matt. 17. v. 11.) "Elias truly, shall first come, and restore all things". (12) "But I say unto you, that Elias, is come already, and they knew him not."!!

65. This is a parallel case; and if John, coming in

the spirit & power of Elias, fulfilled that plain prophecy Why not Ann Lee, coming in the spirit and power of Christ, fulfill the promise of Christ's second coming, in his glory &c? But as it was never said, that Elijah should come in his glory, to fulfill the prophecy, it was not necessary for his spirit to come in a female.

66. And to sum up the whole matter, it has been our labor, to prove the second coming of Christ, in, and with the female, from the fact, that Adam and Eve, were the image of God, and figure of Christ. That, therefore, Christ the Lord from heaven, revealed thro human nature, was the second Adam, - and that this Christ, was, in essence, male and female - the latter, descending upon, and in Ann Lee, at her true baptism: as the former did upon, and in Jesus - and the two sets of double tables, showing this union in both cases. see p. 57.

67. The tabernacle divided in two, and containing the two Cherubims, representing the same thing, + and more specially the two dispensations, which is again repeated in the figure of the two Olive trees; which are plainly declared to be the two Christs (Male and Female.) and the

two branches, representing the two earthly vessels; and then the two golden pipes showing their successors in order without end; and all confirmed by Jesus Christ, when he came, likening the kingdom to a marriage, having the Bridegroom, Bride, and wedding guests who are invited to the marriage supper, of the Lamb, and Bride.

68. Still further strengthened by the Apostles exceeded all the rest in revelation, and saw the most clearly the work of God, in the present day, in vision. (Rev. 9. v 5.)

69. "And a voice came out of the throne, saying— Praise our God, all ye his servants, and ye that fear him, both small and great."

70.) (6) "And I heard as it were, the voice of a great multitude, and the voice of many waters, and the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth."—

71.) (7) "Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready."

72.) (8.) "And to her was granted, that she should

be arrayed in fine linnen, clean and white; for the fine linnen is the righteousness of saints".

173.) (9.) "And he saith unto me, Write Blessed are they which are called unto the marriage supper of the Lamb, and he saith unto me, These are the true sayings of God."

174. (Rev. 22. verses 16. and 17.) "I, Jesus, have sent mine Angel, to testify unto you these things in the Churches. I am the root and the offspring of David, and the bright and morning star".

175. "And the Spirit, and the Bride say come, and let him that heareth say come, - And let him that is athirst, come, and whosoever will, let him take of the waters of life, freely";

176. Finally, from the very commencement of this subject in the scripture, which begins with the creation of man, in the image of God, to the last part of revelations, ending with the call of the Lamb and Bride, it continues to become plainer, the figures grow brighter, the agreement strengthing with every step in the process; until, like the accumulated force of a chain of mathematical

problems, it results, in a demonstration as undoubted as it is unanswerable; like the first self evident axioms upon which it is based.

A note of criticism on Ans Le from Josh — IX 7th

Write out the texts.

Note A. p. 34. Job says "I know that my Redeemer liveth" This was 1570 years before Christ.

Note B. p. 60. Jesus says "What, and if the Son of Man ascend up where he was before.

John 6. 67.

Note C. p. 63. Acts 7th 53. Who have received the law thro the disposition of Angels, and have not kept it.

Note D. p 79. It is not at all probable that Adam possessed any distinct idea of what he instinctively desired any more than the Christian, or the christian world now distinctly conceive what they instinctively desire.

Note C. p. 88. This order of the golden pipes began in Father Joseph, and Mother Lucy, and will continue to convey the oil from the two olive trees, until all souls have passed from a probationary state.

Note F. p. 85. (Zach IV. 7th) Who art thou, O great mountain before Zerubbabel, thou shalt become a plain, and he shall bring forth the head-stone thereof with shoutings, crying Grace grace unto it.

The following extract of a letter written by Wm H. Bushel of the Wesleyan seminary in Wilbraham Mass. to Calvin Green of New Lebanon, is a criticism on the above.

Wilbraham, Oct 20th 1846.

Respected Friend

In an interview I had with you last summer, you made some enquiry of me respecting the meaning of some hebrew words in the prophet Zach. (Chap IV. 7th v.) and intimated that one of their derivations reads. Anna Lee. I informed you that I would examine the verse on my return home, when you wished me to write to you if I should find your suggestions correct, I write to give you the result of my examinations.

The last three words in the verse are לו לה חן חן חן han han lah grace, grace to it. The word חן han, has the several significations of grace, kindness, gracefulness, beauty, elegance; also supplication, prayer. From this is derived the proper noun חנה Hannah, found in 1st Sam. 1st. II st Chap, which has the various meanings of the primary word.

The Greek of this is ΑΝΝΑ. See the Septuagint translation of 1st Sam. also the New Testament Luke 2nd 36. Ἄννα Anna, a Prophetess. The word is compounded of the two words ל le, to, and part of the pronoun, לו lo he, it. Hence, taking the derivation of the former word as it is in Greek, and the first part of the latter, you have Anna Le, or, removing the aspirate from the first word, and separating it from the last you have, Ann Le.

I suppose you consider the bringing forth of the head stone, הראש אבן, to be descriptive of the work of Christ in his Second Appearing, to complete the gospel temple, or rather to complete a second, prefigured by the second Temple, of the Jewish dispensation the glory of which was to surpass that of the former.

*. She is called Anna, in the Douay Bible.

It must be acknowledged, that, if the temple of the former dispensation was typical of the Christian temple, or Church, and if the Babylonian captivity foreshadowed a falling away, after the gospel temple had been built by Christ, then there is a propriety, and necessity even, of supposing that there is to be a restoration of the people of God, and a rebuilding of the temple that had been destroyed.

It is admitted that the Jewish temple was a figure of the Christian church, as the apostle says, "Ye are the temple of God" and that there has been a falling away of the church, according to the prediction of St Paul, no one, I think, who is acquainted with ecclesiastical history can doubt, tho he may be inclined to believe that the apostacy was not total.

The following, is the rendering of the same by prof Bush, of Columbia College, New York city.

מִי אַתָּה הָר גָּדוֹל לִפְנֵי זְרֻבָּבֶל לְמִישׁוֹר וְהוֹצִיא אֶת הָאֶבֶן רֹאשׁ תְּשׁוּאוֹת חֵן חֵן לָהּ׃

MI. ATTAUH HAUR. CAUDOL. LIPNA ZERUBBABEL LEMISHOR. HOTSIA EBEN. ROSH. TESHUA. ANN ANN LE

The English, is as follows.—

What art thou, great mountain, in the presence of him who was sown in Babylon? Thou art changed into a plain. And he shall bring forth the cap stone whose name is Ann Ann Lee. Grace, grace towards her.

The following is the litteral rendering of the foregoing by Levi David, a young German Jew,

הרמשה מי׳ מאתה הר הגדול כפני זרבבל
תשאו ה הו בה למשור והי עי׳ מאת האבו

Zerubbabel lipna hargotul äto Mee horousho hoaven es we houltce limshur tah hen hen deshaios.

Who art thou great mountain before Zerubbabel She shall bring forth a head stone which shall be called—Ann Ann Lee

Note G. pr 74. Raiment of needle work A Handkerchief exhibited at the worlds fair cost one poor woman 30 years labor,— at the completion of her task she was stone blind. What would be the cost of a whole garment at this rate?

Note H. p. 87. It may be objected that the term two Christs, sounds harsh to Antichristian ears, But whether is it easier to say the two Anointed Ones, or two Christs? the idea, is the same - as Christ, in Greek means anointed and anointed in English, means Christ in Greek

Note I. p. 54. He that descended, is the same also that ascended far above all heavens; that he might fill all things. May it not be that when the work of redemption was perfected in Jesus, the very Christ which descended upon him at the baptism, took his departure, and ascended up where he was before,? Agreeable to his prayer, "Glorify thou me, O Father, with the glory I had with thee before the world was."

Note J. — page —

נן בה. ה נקבב ה בל

NE KA BAVH TES O BAB CE BER

A Woman protects a man. Jer XXXI. 22.

נְקֵבָה תְּסוֹבֵב גָּבֶר

NE'KA'BAUH TES'O'BAB CE'BER.

Jer 31 22. A Woman shall protect a man.